Christian Register

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, APRIL 26, 1828. NO. 17.

MISCELLANY.

For the Christian Register.

"Penciled Passages."

From "Letters of an English Traveller to his Friend in England on the Revivals of Religion in America."

(Concluded from page 58.)

The author, speaking of "the *religion* of these revivals," has the following appropriate and excellent remarks—

"The great question is—though indeed they take it for granted in the very *name* which they give to these popular excitements—the great question is, *are* they really revivals of *religion*? Or, in other words, what is the religion of these revivals? After all, it must come to this—it must, with the judicious and reasonable *among themselves*.—Every thing in religion, must be compared with the Scriptural standard; must abide the test of reason, and good sense, and real expediency. Of measures, as well as men, it is true, that "by their fruits shall ye know them." It is not enough to say, that there is a good deal of feeling for a *time*—no, nor a great deal of *good* feeling, if there is more bad than good; or, if the impression, whatever it be all passes away like "the morning cloud, or the early dew," or the rushing streams which the rains have swollen. Were a man to erect a manufactory on such a stream, deceived by its turbid waters, and rapid flow, he would find himself sadly mistaken. And as much may they who build their churches on temporary excitement. I say, therefore, that the great question for the philosopher the philanthropist, the *Christian* to ask, is still behind, and it is this; do these Revivals do any *good*?—Or, at least any sufficient good to overbalance the unquestionable evils that follow in their train? Excitement about religion is not religion: though no error has been more common and universal in the world than to mistake it for religion."*

Our Traveller's conversation in the Stage Coach with one of these "revival converts" is full of interest, argument, and *truth*. It discloses the corner to which these men retreat when they are fairly vanquished by "common sense reasoning"—by those who apply it logically and philosophically. In controverting some *assertions*, not arguments, advanced by his opponent, he has the following forcible appeal to the understanding.

"*In short, sir*, this is the question, I would ask;—need a man be any less rational, is he to be supposed any less rational because he is under a divine influence? Might we not say rather that this would make him more so?—that a divine influence would strengthen its reason and all his intellectual powers, instead of enfeebling them? Why then should a man proceed any less rationally or any otherwise, in the work of religion, than he does in the business of education, or in discharging the duties of good citizenship? He is, it is true, dependant on God, and God's power, I hold, instead of being confined to religion, extends to every thing. Not a spire of grass can grow without it. And, now, because this is true, because the instant and ever-working power of God, is in every field around us, would you have men, instead of going regularly and soberly about the work of cultivating the soil,—would you have them assemble in crowds, and assail, first one field and then another, with axes, and ploughs, and harrows, and turn the peaceful culture of the earth, into a scene of tumult, and noise, and confusion? 'Excitement,' I added, 'seems to me to savor of what is human: it is man's work. But the work of God, as it is in every thing else, so I should expect it to be in religion, marked with simplicity, order, and calmness.'".

"In short, religion, with these people, is an extraordinary thing, obtained, and to be exhibited in an extraordinary manner. He who has got it feels strangely. He who talks about it feel strangely. And *I* can testify, that he to whom the conversation is addressed, often feels strangely too.

"The notions of *conversion* which prevail here, and which are fostered by these excitements, particularly illustrate this tendency of them, to place every thing in an unnatural and irrational light. The idea here is, that men are converted and made Christians in one moment—that grace descends not like the calm and refreshing dew, slowly developing the growth of nature, but like the lightning, sudden irresistible, and *blasting every thing natural*. And that which they so much covet *does*, indeed, seem to blast all natural good sense. For how, with one relict of sense, can men talk about getting religion in an hour or a moment. A curious instance occurred to me, a few days ago. I sent my servant to a tailor to ask why a coat, I had ordered, was not brought to me, and the answer was, that "the principal workman had got religion that morning, and could not finish it."

"I could not help reflecting on it. Just compare religion with other things. Certainly, it is an acquisition as difficult as any other—as difficult as any habit or attainment of the intellect, for instance. Now what would be thought of it, if it were gravely stated, that a man had got knowledge, or intelligence, or a philosophic habit of mind, on a certain morning? Comparisons, like these, test, at once, the fallacy and absurdity of these notions.

"But comparisons aside—look at the thing itself. Call religion by any other name, let it no longer be this mystical peculiarity, but a broad and rational principle—call it for instance, goodness, or virtue, or devotion, and how impossible would it be, to talk of getting devotion, or virtue or goodness, on a given day or hour? Or, take religion to pieces—resolve this complex thing into its parts, and who could talk of getting benevolence, or patience, or humility, on a certain morning—much more of getting them all together?

"This idea, nevertheless, of an instant conversion, goes deeply and intrinsically into the very principles of a Revival. Without this idea, it could not go on, nor exist, a single day. Let it only be said that the work of religion is the work of life, that all a man can do in a single moment is to resolve to be religious, and that future days, and years must test the strength of his resolve; let it be said that he cannot be pardoned, and assured of heaven, all at once, but only, and in proportion, as he is purified—and there could be no extravagance nor transport. Men would be sober. It would be a time of thoughtfulness, and self-distrust, and prayer, rather than of unnatural excitement, and mistimed confidence."

His closing remarks on the "New Lebanon Convention" ought to be deeply engraven on every heart. In enumerating the great evils which still cling to the religion of the whole world, he observes—

"It is not brought down to those principles of *common sense*, by which men judge of other things. It is not brought into free contact with the *mind*. There is a mystery and a spell attending it, even till now. And never till it is disenchanted, never till it comes to dwell in the freedom of our minds and the simplicity of our affections; never till we learn to commune with it, as the companion and friend of our bosoms, shall we experience its full power, or perceive its transcendant glory!"

"There never was a people in the world who had less true religious freedom, less true freedom of thought and feeling, than a congregation over whom this brooding *incubus* of a Revival has settled itself heavily down. Every one's religious experience must be broken in, to the prescribed measure and form. Every one is asking, not, in his simple and solitary thoughts, how he *should* feel, but how his neighbor feels. Every one must believe certain things, and do certain things, and pass through a certain process; or he is lost. And the things that I here speak of are not the essential things of virtue and devotion, but the technical things of a Revival."

Speaking of a true conscience he has the following judicious observations.

"The true conscience—and in this it differs from that of Revivals—is not an empassioned emotion, the offspring of fear, nursed by agitation, and guided by agonies and raptures. It is a sober, calm, severe, self-controlling power, the image of the tranquil and undisturbed Divinity, the development of the moral nature, unfolded by reflection, directed by wisdom, and chastened by a holy caution. It is the fearing to offend, not the fearing to suffer. It is this last feelling that awakens so much excitement; the former does not. And I am apt to think that conscience holds but an insecure position amidst the stirring of the passions. Even remorse, which is conscience putting forth its utmost power—even remorse is terribly calm."

The candor of the writer may be discerned in the following—

"Let me not be unjust. No doubt, some good is done. The vicious and vile are in some cases reclaimed. There are hard incrustations of habit over some minds, which nothing but blows will break. There is a deep worldly stupidity, which nothing but a voice of thunder will reach. *Most* men, with the prophet I believe, would be more affected by "the still small voice," but there are some who want outward tokens—to whom "the fire," and "the whirlwind," and "the earthquake" would carry a deeper impression. Many such, I doubt not, in these scenes, begin a better life—begin it with unfortunate auspices, indeed—but then, many of them, perhaps, would not otherwise have begun it at all." * * *

"The very phrase, Revivals of religion, carries to my mind the idea of but petty concerns and doings, compared with that one sublime revolution, that great REVIVAL of RELIGION, to which I am looking. This, to me, and so far as the world around me is concerned, is the noblest interest and the grandest hope of life—to see poor, misguided, wayward, wearied human nature, pursuing at last, its true end, and obtaining its true rest—to see these restless and impatient seekers after good, finding that which they seek—to see the poor contented, and the rich temperate, the lowly high-minded, and the lofty humble, and the learned wise, and the votaries of pleasure virtuous, and worldly men devout—to see the mists of error and the shadows of delusion, that have so long hung in dark clouds over the ways of religion, clearing up, and to behold happy multitudes thronging those ways of pleasantness and paths of peace. There is nothing in *this* world to compare with an object so noble and a hope so glorious."

In making these quotations, Mr. Editor, it will not be understood that I have selected *all* the beauties of the work. I agree with Mr. Bingham who said when he was selecting portions of Dr. Maxcy's Sermon, "on the existence of God," for his "Columbian Orator," "in *attempting* to make a selection, he could find no part he was *willing* to leave. In fact I never read more *truth* in a less compass; and it is without partiality and without HYPOCRICY. A. Q.

* pp. 60—61—62.

Michael Servetus.

In our last paper, we gave some account of the life of this eminent Unitarian Martyr, and of the barbarous and inhuman treatment he received from Calvin and the magistrates of Geneva. We shall now offer some remarks on the conduct of his enemies selected chiefly from GEORGE BENSON'S "*Brief account* of CALVIN'S *causing* SERVETUS *to be burned at Geneva as an heretic.*"

One of their methods of hunting down Servetus and his opinions, was, by writing letters, sounding an alarm, and raising a panic, in various countries, and among people that had never read his books, to excite them to condemn him, before they had heard him speak for himself.

They ascribed to him wicked and dangerous designs, and represented him as no Christian; nay, as an Atheist; because he did not believe Christianity, according to *their interpretation*. They seized, by violence, upon Servetus's books, and burned them as full of blasphemy; whereas he and his friends might, with as much justice, have seized upon their books, and burnt them.

They raked into his whole life and conversation; as if his opinions would have been the less true and reasonable, if he had been found to be an immoral man. But, though they could not fix any immorality upon him, they nevertheless condemned him; so that his vices would have aggravated his heresy; but his virtue could be of no service to him.

Another most wicked method of blasting his reputation was, the misrepresenting his doctrine, expressing it, sometimes, in their own words, and fixing their odious consequences upon him. I mention this the rather, because bigots of all parties commonly take this method, that they may represent their adversaries' opinions in the most odious light.

They ought to have taken Servetus's own words, in order to express his sentiments, and not have charged him with several things, which he utterly disowned. And they should likewise, have let the world read them in his own writings; that they might have been sure they were faithfully represented;—as well as have seen how he supported them. However, they found a different way of treating him to be proper, in order to blacken his character, and incense the people against him.

But the grand source of their cruel treatment of Servetus, was a tacit claiming to themselves, what the Church of Rome openly lays claim to, that is, *infallibility*. If Calvin and his friends had not set themselves up as *Standards of truth and orthodoxy*, what pretence could they have had of prosecuting Servetus, for differing from them, and delivering him over to the flames, as a blasphemer, and convicted heretic? It is true, they did not openly declare for infallibility. But it is evident, by their conduct, they claimed as much deference, among the Reformed churches, as the Pope claimed among the Papists. For, as the latter declares, that *he is always right*, the former were very positive, *they were never wrong*. And he must be very sharp-sighted, that can find out the difference. The truth is, Calvin had no more dominion over Servetus's faith, than Servetus over his; and therefore he set out upon a wrong supposition.

However, as Calvin was almost adored by the people, that were Protestants; as he had most of the magistrates of Geneva at his beck, and very great influence in other cities and states; Servetus, a poor exile, could expect no favor. The claiming infallibility, without the civil power to back it, is a mere farce. But, when the sword of the magistrate is at the service of an infallible priest, it exalts him into a God, that like *Moloch* must be appeased by the blood of innocent victims, and it is hard to satiate such a devouring idol!

Another fundamental mistake in the persecution of Servetus, was, that, in consequence of their supposing they were certainly in the right themselves, they thought it their duty to call in the secular arm; and that magistrates had a power, given them from God, to intermeddle with religious affairs, and punish men for differing in their opinions from the great or the many.

They did not duly consider that, by this argument, the Protestants, who were many of them that very year burned in France, suffered justly; and that they furnished the Papists with an invincible argument, against themselves, wherever the Protestants were in their power. Nay, Calvin went further, when he incited the magistrates of Vienne who were Papists to apprehend Servetus, and burn him, because of his opinions. They would have done as much for Calvin, if they had catched him. And, according to his own sentiments, he could have had nothing justly to have objected against them.

But the truth is, though the magistrate hath a right to punish all such as disturb the peace of society; yet he hath no right to punish peaceable members of society, whatever their *religious opinions* be. Religion should ever be carefully separated from civil government; though ignorant, bigoted, and interested men have generally been for mixing and confounding them, in order to support themselves in wealth and power. Religion lies between God and a man's own conscience; and the magistrate ought to protect every one, in his right of choosing his own religion, of professing it publicly, and worshiping in his own way, without any danger from his so doing. And it ought to be remembered, in honor of Servetus, that he so well understood the rights of conscience, as to declare expressly, "That the sword of the magistrate ought not to be made use of, in matters of religion."

It has been the common method of persecutors and inquisitors, in such cases, to divest themselves of all humanity, and mix their own private resentments with their zeal for orthodoxy. Had Servetus paid a profound submission to Calvin and his friends, as Valentinus Gentilis did, who was afterwards imprisoned at Geneva, for heresy, he would have escaped with his life, as well as the other. But to consult such great Doctors about their opinions, and yet dare to differ from them, and to write against them, was not to be endured. Nay, Calvin intimates, that, "if he had behaved with any modesty, he should have been spared;" but Servetus would not acknowledge himself convinced, before he was really convinced; and therefore he fell a sacrifice to the resentments of his persecutors; who, being resolved upon his destruction, produced private letters, betrayed the secrets of friendship, and scrupled no method to bring him to ruin. For *there is no Faith to be kept with heretics*. And betraying secrets, and violating friendship, and a thousand other things which are wicked in themselves, immediately become virtuous, pious, laudable, and excellent, when zealots are to contend for the faith, and support their own infallible systems.

His prosecutor was allowed counsel; but Servetus, though a foreigner, and a stranger to their methods of proceding, was an heretic; and therefore he must have no favor shown *him*; nor even common justice.

Malefactors can generally have in prison what may render their confinement more easy, as long as they themselves can pay for it; but Servetus must be starved, amidst cold and filth; and their Christian charity denied him the common favors, which are due to all mankind.

What a savage thing is *persecution!* that can transform men into brutes, or devils; and make them deaf to the loud cries of the miserable, in the most exquisite distress? St. Paul says, that of faith, hope, and charity, these three Christian virtues, *the greatest of these is Charity*. But they were of a different opinion from St. Paul; and therefore they exalted faith above charity, and broke the Christian laws, to promote the glory of God, and drive heresy out of the Christian church. They got a number of hands from the neighboring states, to support and vindicate the sentence, which they were going to pass; but neither power nor multitudes can make wrong to be right; and a few may, in some cases, hold the truth, when error prevails both among the great and the many.

It would have given me a most exquisite pleasure, to have found the great reformer, Calvin, instead of apprehending Servetus in Geneva, to have got him his liberty, after he had been unjustly apprehended by others; and to have used him, in the same friendly and beneficent manner, that he could have wished to have been treated himself, if he had fallen into the hands of papists, or other *persecutors*. Calvin, being a man of great parts, might have made as good a discourse as he was able, before Servetus and all the magistrates of Geneva, "in order to have shown, how contrary Servetus's notions were to reason and holy scripture; and ought to have exerted all his eloquence, in pointing out the absurdity of persecution, for any religious opinion whatever. If he had treated that physician with such humanity, it would have been the most likely way to have induced him to listen to what he had to offer. And, though Calvin had not succeded, in bringing over his adversary, he might nevertheless have convinced him of his Christian charity and sincere good wishes; and shown, that though Servetus's arguments were many of them obscure, and such as he could not see the force of; yet he retained a sincere good will to his person, and would recommend it to him to examine his opinions over again; to abstain from all unbecoming expressions, and to take care, lest he should be transported with a violent and indiscreet zeal;—that Almighty God had been very propitious to him, in not permitting him to fall a sacrifice into the hands of papists, who were then *drunk with the blood of so many Saints and Martyrs of Jesus:* —That for his part, he abhorred persecution, in all the kinds and degrees of it;—and that he treated Servetus with humanity, and preserved him out of Christian charity; which was doing, as he, in a like case, would have desired to be done to him;—that he was glad to see him in a Protestant city, where liberty of conscience was daily gaining ground; and among true Christians, who did not desire the death of a sinner, but rather that he should turn and live. That, if he pleased to tarry with them, they would use him with humanity, and endeavor to protect him from the violence of his and their common enemies, the votaries of the Church of Rome, whose tender mercies are the most exquisite cruelty,—But, if he pleased to go elsewhere they would leave him entirely at his liberty, and would rejoice in his welfare, as a fellow-creature and brother Christian, though he differed in some of his sentiments from them."

Instead of writing for persecution, and to prove that *magistrates ought to put heretics to death*, (as Calvin had done) I should have been much pleased to find a speeeh, like that above, among the works of that renowned man.

The execution of Servetus made a great noise, not only among the moderate Protestants, but even among the Papists. The former exclaimed against Calvin, as being the author of Servetus's death; and indeed every body imputed to him what the magistrates of Geneva had done, in that affair;—his influence was so great in that city, and his enmity to Servetus so very flagrant! The clamor, raised against him on that occasion, forced him to write in defence of persecution. However, all were not of his mind. And it is greatly to the honor of the Protestants, that there were many, even at that day, who so loudly condemned persecution, and attacked even one of Calvin's great character, for acting so contrary to the rules of right reason and of Christianity. This was a most cruel act, and directly repugnant to the gentle, the humble, the charitable and benign spirit of Christ;—but perfectly agreeable to the temper of some men, whom I will not name, nor describe, any further than to say, that they are for hunting down, with great fierceness, all who dare to differ in opinion from them.

INTELLIGENCE.

SOUTH OF FRANCE.

Journal of a Tour in the South of France.

Mr. Wood next gives a brief account of an excursion to Toulon and Hyeres. Toulon is principally noted for its well arranged arsenal, and its commodious bay, which is large enough for 300 vessels to ride securely at anchor. Hyeres is described as a miserable town, though in the midst of the most delightful and productive part of France. He proceeds to say:—

Having now attempted to give your readers some idea of what struck me as being most worthy of notice in the course of my journey, I shall here set down, in a condensed form, the information which I obtained respecting the religious opinions, the present state, and the future prospects of the French Protestants. I have refrained from giving the particulars of conversations which I had with various individuals in the places through which I passed, for this would have been taking an unwarrantable liberty; but I endeavored, wherever I went, to become acquainted with the Protestant pastors,* and the statements which I shall make are founded on their testimony, as well as on that of other intelligent persons whom I met with.

The result of my inquiries is, that the majority of the French Protestants are Arians; not, indeed, that they would profess themselves such, if asked what their opinions are, but if questioned more closely, they would be found to be so in point of fact.—The French know little or nothing of doctrinal distinctions. Ask a man in this country what he is in religion, he will tell you, that he is a Christian, or a Christian of the Reformed Church, or even that he is a Calvinist, though, after a little cross-questioning, you soon discover that there is not one of the dogmas peculiar to the Genevese Reformer which enters into his creed. It is not therefore the less true, that the majority are Arains, though they may not even know it themselves. With respect to the Atonement, I have been assured by a very sensible man, that they are, to use his expression, "Arminians in a large sense."—Those of the pastors who entertain these sentiments, are a very numerous and an increasing body, comprising nearly all the younger clergy. They make no secret of their opinions, and are even frank in the profession of them in private, but they seldom, if ever, introduce doctrine into their sermons, being decidedly opposed, on principle, to this kind of preaching; thinking it infinitely more profitable to instruct their flocks in the great duties prescribed in the gospel, and to open to them its rich treasures of consolation, than to exercise their acumen on points of doubtful disputation, which have been a subject of much discussion for 1800 years. This part of the clergy are, as might be expected, exceedingly liberal towards those who are of other communions; they are not disposed to look with coldness on a professed Unitarian, but

* I use this word as corresponding more exactly to the French *pasteur*, than our word minister does. In contradistinction to *pasteur*, *minister* denotes one who is admitted to holy orders, but has not yet the charge of a *flock*.

ready to hold out the right hand of Christian fellowship to every one who admits in any sense the divinity of Christ. It is their object to keep together, and, if possible, to unite more firmly the body to which they belong, endeavoring to prevent those from splitting into parties who all receive the same gospel, and recognize the same great principles of Protestant dissent. The organ of this party is the *Revue Protestante*, a periodical which appears at Paris on the fifteenth of every month. It is well written, and is filled with the most interesting matter; but it is to be regretted, that forty-eight rather widely printed pages are the whole extent of each number. Of the minority, the greater number may be described as Orthodox, i. e. Trinitarians, without being Calvinists. Those of the clergy who belong to this class are, for the most part, the senior pastors, men who received their education some fifty or sixty years ago, before Griesbach had enlightened the biblical World by his researches, or Michaelis and Kuinoel had left but little for future critics to accomplish. These are fast dying off, and are daily replaced by others who have profited by the progress of the age in all that is interesting and important. The rest are Calvinists, or as they are here often, but improperly called, Methodists. These are an active, perhaps an increasing body. They have been fostered and supported by the Wesleyan Methodists and the Continental Society of England, and, like their patrons, they insist perpetually on the corruption of man's nature, and the necessity of an atonement, and would exclude from the name of Christian all those who cannot admit the same doctrines which they do. It is not to be expected that they can be very well content to act with the more liberal part of their brethren; but I have only heard of one place where they have as yet established a separate worship. The English evangelical party, by which this is supported is looked upon with no good will by the majority of the French Protestants, the latter affirming, that they have introduced dissensions and uncomfortable feelings into their congregations, and that the divisions which they have occasioned are operating as no inconsiderable bar to the conversion of the Catholics, who say, when they see the Protestants so much divided, "We had better remain as we are." At an annual meeting of the Paris Missionary Society, a year or two ago, when a vote of thanks was proposed to the English societies which had lent their co-operation, a distinct exception was made to the prejudice of that for continental missions; just offence having been taken at the unmeasured terms in which it had stigmatized the sentiments of the French Protestants. The organ of the Calvinistic party in this country is the *Archives du Christianisme*, a work which is interesting from its information, but deeply imbued with the peculiar spirit of its conductors; and the style in which many of its articles are written is as *mediocre* as its engravings.

The southern provinces of this country are, as is well known, those in which the Protestants are in the greatest force.—Though few, compared to their more orthodox brethren, they are yet a very considerable body, and their wealth and standing in society are much more than proportioned to their numbers. In Bourdeaux, especially, the richest of the merchants are of this persuasion, and a liberal spirit prevails between the members of the two communions, which indeed is the case, I believe, in most of the towns through which I passsed, excepting Nimes, where there is a religious, or rather an *irreligious* mob of the worst description. The prospects of an increase of numbers among the Protestants are exceedingly cheering. There is a very strong disposition among the Catholics to change their religion. Seventeen hundred came over at Lyons very lately, in consequence, probably of the measures which had been taken by the authorities to prevent the celebration of Protestant worship in the village of Consorce (see Mon. Repos. N. S. p. 601,) in that neighborhood; and I was both surprised and gratified the other day to hear a Catholic declare, that if there were to be a persecution of the Protestants in France, two-thirds of the Catholics would turn Protestants immediately.* The little success which has followed the labors of the Jesuitical missionaries who have lately been traversing the country, and the disgust which their extravagant doctrines and unblushing assumption have, in many instances, excited, are proofs that the French are not, at this moment, very submissively disposed towards the See of Rome. The noble spirit, too, which has been displayed in the late elections, furnishes some kind of pledge that other impositions besides those of the political world will be resisted, and other sophisms exposed; and when to this we add, that the people of this country are daily becoming more serious and philosophical,† more usefully active and more desirous of information, we can have no hesitation in concluding that the cause of Protestantism in France has every thing to hope from the progress of time, and but little to fear from the secret arts, or the more open attacks, of its enemies. They who from long habit, and the unwillingness to change, cannot bring themselves to renounce the religion of their fathers, while they yet exclaim, "How happy you English are to be born of Protestant parents!" will be succeeded by another generation, who will not be restrained by the same scruples—by a generation who will not only be excited by the light and knowledge and improvement, which are beaming around them, to read and think for themselves on the most important of all subjects, but who will proclaim the result of their inquiries by throwing off the yoke of superstition, and betaking themselves to the bosom of a free and rational church. Nor is it of small importance to add, that one of the chief barriers which opposes the profession and consequently the progress of liberal opinions in England, has here but little influence, or rather scarcely exists; for the Established Church (if indeed any church can be called established, where the ministers of the Dissenting body are paid by the Government) has no golden prebends in its gift to tempt men away from the ranks of truth and freedom, or to retain within its pale enlightened but interested individuals who "cannot afford to keep a conscience." * * * * *

SAMUEL WOOD.

* I heard lately an anecdote, which is so very characteristic of the spirit of the times, that I cannot forbear relating it.

The Cure of the parish of —— in Gascony, had given it as his opinion that it was very wrong in the women to come to church with nosegays. In spite of this prohibition, his fair auditors thought proper to make their appearance with the offensive ornaments in their bosoms. The enraged Cure descended from his pulpit, and snatched away from them all the flowers which he could find. The following Sunday the offence was repeated, and the same summary notice was taken of it; upon which their ladyships, not choosing to be dictated to in this arbitrary manner, seceded in a body, and determined to have a pastor more to their own liking. They first, however, procured a number of Bibles, that they might form a more accurate judgment of the pretensions of the rival churches; and the result has been, that they have hired a room as the first step to the establishment of a Protestant service.

Let the priests look to it! their influence hangs on a very thread! Should any more Protestants be hindered in the celebration of their worship, or any more nosegays be plucked from the glowing bosoms of the high dames of Gascony, we shall soon see the Catholic churches left to the quiet possession of the bats and the Cures.

† In support of this remark, I have great pleasure in translating a passage from the Revue Protestante for July, 1825, p. 11. The writer has been speaking of a book written by a Catholic, and goes on to observe,

"Our readers cannot fail to be gratified by the progress of free inquiry, a progress which nothing can stop. After a whole age of incredulity and levity, we see the most distinguished writers of our day, of all parties, making a slow, but perceptible approach towards the gospel. A new light Beams upon their opened eyes. It is pleasing to be able to point out this change; nor less so, to add, that the reprinting of so many books, in which false views are given of Christianity, no longer makes men either unbelievers or impious. People are tired of that wretched wit of Voltaire, which, however brilliant it might be in the gilded drawing-rooms of Ferney, is a bitter draught in the comfortless cottage of the widow and the orphan. It serves to amuse, and that is all. Graver subjects occupy men's thoughts; they acquire more and more the habit of going to church; and the spirit with which they are filled is in unison with the simplicity of the worship and the sanctity of the place. Philosophy, becoming religious, extends, if we may so express it, her wings over the human race, and the fulfilment of the times is at hand."

CHRISTIAN REGISTER.

BOSTON, APRIL 26, 1828.

UNITARIANISM IN IRELAND.

At the annual meeting of the Synod of Ulster, in June last, an abortive attempt was made by the adherents of the Exclusive System to expel Rev. Mr. Porter from his office of Clerk, on the ground that he had avowed himself a Unitarian. The idea of depriving a respected individual of his office, simply for his opinions, (for it was acknowledged on all hands that Mr. Porter's conduct in the office was unimpeachable,) was certainly worthy of the worst days of Orthodoxy. It appears that the motion was a premeditated thing, and had been preparing for a year previous. In the debate on the subject Mr. Porter contended, that

"The situation of Clerk was always held during life or good behaviour. On this consideration he had been appointed to the office; and if fidelity has hitherto been regarded as the tenure by which the situation is to be held, and if the adoption of a different principle be now contemplated, then Mr. P. contended, the Synod was bound, as men of honor and fairness, to give him timely warning of the intended innovation. Even those who had brought forward this motion had not the candor or manliness to apprise him of the meditated attack; and he called on persons present to say whether the Synod had not been *secretly* searched for support—but he had solicited no man's vote; he relied on the honor of the Synod of Ulster.—Should he be removed from the office, the disgrace would remain with the body. He had done nothing of which he should be ashamed; his religious opinions were as well known to his brethren the day they appointed him to office, as they were at the present moment. He had practised no deception, he had betrayed no trust, nor would he bend his body to one unmanly stoop, nor his spirit to one unworthy concession. Should the Synod's confidence be now withdrawn from him, he should ever regret the privation; for their confidence was a possession which he prised most highly; but he had no retractation to make; no time-serving apology to offer. For eleven years he had officiated as their Clerk: with what ability, it was not for him to determine; but he would say, that with greater fidelity those duties never had, nor ever would be discharged.

When the question was put "shall Mr. Porter be expelled from his office, for his avowal of Unitarian sentiments," there appeared for it 59—against it 91. Majority for Mr. Porter's continuance in office, 32.

The unjust and unchristian proposition in regard to Mr. P. has been productive of good. It has been the occasion of binding together in friendly feeling the Protestant inhabitants of the town which is the scene of Mr. Porter's ministerial labors. The Congregations in that place have nobly vindicated themselves from the imputation of joining in the work of intolerance, and have, at no little cost, shown themselves to be sincere professors of the great Protestant principles of the sufficiency of the Scriptures, and the right of individual judgment. On the 18th of Dec. last, a public meeting was held in the Town Hall, Newtownlimavady, for the purpose of presenting a Service of Plate to the calumniated and persecuted Clerk of the Synod. The proceeding was not more heart-cheering to Mr. Porter than it was honorable to the parties who contributed to the splendid and liberal gift.—Dr. Moore, on the part of the Protestants, read the following address:—

"TO THE REV. WILLIAM PORTER,

"REV. AND DEAR SIR,—We, members of the different Protestant Congregations in the town and neighborhood of Newtownlimavady, request your acceptance of a Service of Plate, as a mark of our sincere regard and esteem. We feel great pleasure in declaring, that we recognise in you the exercise of those Christian virtues, without which profession is but a name. We recognise in you, Sir, an indulgent parent, an affectionate husband, a kind master, and a sincere friend; with a morality unspotted, a candor and adherence to truth unsurpassed.

"Though some of us may entertain sentiments different from yours on certain doctrines, about which the wisest and best men have not been able to agree, yet we all perfectly concur in expressing our warm approbation of the impressive manner in which you have uniformly inculcated, both by precept and example, the practical duties of Christianity, and of your strenuous advocacy and manly exercise of the right of private judgment in the formation of religious opinions.

"We feel ourselves called on to express our disapprobation of the attempt made at the last meeting of Synod, to deprive you of the Clerkship of that body, merely because you had the candor to avow, and the consistency to adhere to theological opinions which you believed to be right. We, however, rejoice, that that attempt was defeated by the good sense and good feeling of the body.

"While we admire and applaud that elevated spirit and unbending integrity, which, in opposition to the seductive suggestions of worldly wisdom, prompted your conduct on that occasion, we marvel that in the present enlightened age and country, such conduct should have incurred the censure of some of your brethren in the ministry. We cannot help lamenting, that teachers of the Gospel should have departed so widely from its forbearing and charitable spirit, and that men, calling themselves Presbyterians, should have evinced so little regard for what we deem the fundamental principles of their church, namely, *the right of private judgment, and the sufficiency of the Scriptures as a rule of faith.*

"With the most ardent wishes for your happiness here, and your acceptance hereafter, through the blessed Redeemer, we take the liberty of subscribing ourselves your affectionate friends."

To the above Address, Mr. Porter replied:

"MR. CHAIRMAN,—I do assure you and my other friends, that with very few persons indeed would I at this moment exchange my feelings. During the course of last summer, there was a time, I confess, when my spirit was nearly subdued, and when I thought I should be borne down by obloquy, merely for having expressed opinions, which, however erroneous they may be deemed, can have emanated from no other source than conscientious conviction But that time is past. I have found that there are liberal-minded men of every church, and of every creed, who will not allow an individual, whose intentions are upright, to be run down by vulgar clamor. The approbation of the persons whose names are subscribed to that address, more than compensates for all the injurious imputations to which I have been subjected, they are persons whose social, moral, and intellectual respectability cannot be called in question. *These* articles are not begrimed, as such things have sometimes been, by the filthiness of the hands which present them. It affords me additional gratification, to reflect that this mark of your regard has not been earned by subserviency to popular prejudices, or by fomenting sectarian and political animosities. By ministering to the dissemination of jealousy, hatred, and all uncharitableness, it is easy for any one to obtain applause from the misjudging multitude; but the approbation of the wise and worthy cannot thus be conciliated. That right of private judgment, which you are pleased to give me credit for vindicating and exercising, I do most willingly allow to all my fellow-Christians.—Though perfectly conscious that the commendation of my conduct as a man, a minister, and a member of Synod, is much exaggerated, yet I do not hesitate to acknowledge, that this very exaggeration is gratifying to my feelings; for it is kindness which has biassed your judgment.

"The pecuniary value of these things, considerable as it is, constitutes only a small portion of their worth: neither silver nor gold did I expect to bequeath to my children, but these memorials of your esteem and friendship, it shall be my study to transmit to them unsullied, and I trust they will duly appreciate the legacy. To you, Mr. Chairman, and my other friends, I return heartfelt thinks. Most sincerely do I wish, that it may be well with you now, and eternally well with you hereafter."

On the Tea-pot and Coffee-Urn, is the following inscription, beautifully engraven:—"Presented to the REV. WILLIAM PORTER, by his Protestant Friends, of different denominations, in Newtownlimavady and its vicinity, as a mark of their high esteem for his many amiable qualities in private life, and their cordial approbation of his fearless and disinterested assertion of the invaluable RIGHT OF PRIVATE JUDGMENT.—1827."

AMERICAN SUNDAY SCHOOL UNION. Notwithstanding the acknowledged benefits, which may be derived by the community, from the religious associations and "unions" which are so common and popular at the present day, there is still cause to apprehend that unless they are watched by the eye of a jealous community, they may prove instruments of evil rather than of good. The benevolent pretensions of these institutions, naturally lays at rest the fears of the community, in regard to their character and tendency; and from this circumstance it is that the principal danger of an injurious influence arises.

There is no public religious institution, or system of religious operations of whose influence we have felt or expressed greater apprehensions than the *Sunday Schools.*—We are not unfriendly to Sunday Schools, abstractly considered. It is only of their perversion from the legitimate and proper ends and purposes of such schools, that we express our apprehensions. It is against their conversion unto engines of political influence that we bear our testimony, and it is against this danger that we would warn our readers. We have occasionly brought this subject before them. It is a subject of deep and important interest:—one that is not to be thrust out of sight as the offspring of an overweaning jealousy or an idle fear. After all Dr. Ely's pretension to innocence of any plans of political influence, we are not convinced that his party, at least, are not thoroughly organized and trained in for the accomplishment of great religious party purposes, by the means of a political influence gained originally through the Sunday school system. And we find that we are not alone in this belief. Two highly important and respectable denominations of Christians, both in regard to numbers and character, express the same opinion. In proof of this suggestion we give the following article, quoted with apparent approbation by the *Episcopal Watchman*, from the *Methodist Christian Advocate*, in which it originally appeared.

"*American Sunday School Union.*—We have before expressed our views [says the Advocate] respecting *religious national institutions.* The facility with which they seem to be multiplying in our country, and the zeal with which their plans are exceeding, convince us more and more of the propriety, if not the indispensable duty of opposing them. They are of dangerous tendency. And whatever may be said by their advocates to relieve these *national institutions* from the suspicion of sectarian influence, they are *sectarian.* One denomination of Christians only has a preponderating influence in their councils, and just enough from among other denominations are introduced among the dominant sect to save appearances, and to form a zest for the song of *union*, and to give a tone to the sound of *catholicism.* Already is the idea of political power and influence associated with (what ought of all others, to be the farthest from it) Sunday Schools. These little ignorant, and in some sense innocent beings, are to have their breasts inspired with the ambitious expectation of becoming our *political rulers, magistrates*, and even the *chief magistrate of the nation*, especially if one of them should ever be so fortunate as to be a "sound Presbyterian!"

Many discerning persons have, from the beginning, had the same impressions which are here expressed in the Methodist paper, respecting this pretension for "Union,"—that it was the great trap of the religious monopolizers of the day, in which to take and bind the open-hearted, the confiding and benevolent of other sects. We rejoice that the cloven foot,—the sinister purpose of the enemy is at length detected. Let him exert his great power hereafter, alone. Let him consummate his ambitious plans of influence hereafter in such measure, and by such means as he may, but let him do it alone, by his own influenee and strength, and not by borrowed aid, abtained through perfidious pretences of union and catholicism.

Socinianism. This word *is known* and has *long been known* to be familiar, in the mouths of the Orthodox, as a term of reproach, and an instrument of exciting ill will and jealousy in the minds of the community generally, against Unitarians. Those who use the term thus, know however, that it is descriptive of the sentiments of but very few among the Unitarians of the present day. But as it answers as a convenient term of reproach, they still adhere to this use of it. A few, however, knowing the injustice and untruth of the applicatlon of this term to Unitarians, and sensible moreover, that it has become quite a stale and inefficient means of reproach, have ventured a little farther and taken the bold ground of classing Unitarians and Deists together. A very comfortable instrument of slander has been lately going the rounds of the Orthodox papers, in the shape of a story about the good understanding which existed between some of the former clergy of Geneva and the French infidel philosophers; and some quotations are made from D'Alembert and Rousseau, in which they pretended to unite with the Socinians in several articles of belief. We mention this, not to enter into any contention with our revilers on this subject, but only to show the progress of Orthodox slander. This low method of abuse is in character, and was to be expected from our Calvinistic and Orthodox publications generally.—It was not, however, to have been expected, from the *Episcopal Watchman*, and we notice it with deep regret and surprise that so respectable a paper, should let itself down to the very degrading office of copying such grossly abusive articles from orthodox papers. Why will this paper forfeit the respect of the candid part of the community by pursuing a course so unworthy of itself, and so unlikely to answer any valuable purpose?

The Rev. MELLISH IRVING MOTTE has been invited to the pastoral charge of the South Congregational Society in this city, and has accepted the invitation.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. EDITOR,—

I have just seen in the Christian Watchman of last week, a critique, under the signature "*Gimel*," upon my arguments and objections against the much disputed passage in 1 John v. 7, published sometime since in the Register, and having detected in it a variety of mistakes, not to say misrepresentations, I feel called upon to say something in reply. In what I have to offer however, I shall endeavor to be brief as possible.

And to begin with the Greek MSS. I go upon the authority of Griesbach's critical edition, when I say that all the known MSS. of any authority which contain this *epistle*, to the number of 132 agree in the rejection of the verse in question. The Editors of the Complutensian Polyglot, when challenged by Erasmus did not (which was a pretty good proof that they *could* not) produce a single MS., in its favor. One was afterwards discovered, called the Codex Britannicus, Montfortianus, or Dublinensis, which contained the verse. Of this MS., the learned are agreed that it was written in the fifteenth or sixteenth century, had been interpolated from the Latin Vulgate and is consequently of no authority. Another, the Codex Ravianus, was found at Berlin, which Griesbach and Pappelbaum, the latter of whom examined it with peculiar care, pronounce to have been copied from the Complutensian Polyglot. These are the only two known MSS. in which the verse is found; and it is these alone that Gimel can oppose to the 132 which give their united testimony against it. But he asserts on the authority of Dr. Gill, that nine out of sixteen of the MSS. of Robert Stephens had the verse. The text in Stephens' edition is indeed such, as might lead a superficial examiner to think that *the most important* part of the verse was contained in all the MSS. and the very words in at least nine of them. But the learned critical labors of Wetstein, Griesbach, and others, have proved that Dr. Gill was mistaken. The facts are these. Of the sixteen "codices" of R. Stephens, one was not a MS. but the Complutensian Edition. Of the remaining fifteen MSS. seven which are extant do not contain the Epistles, and of one of the other eight he appears to have made no use. This one is extant and does not contain the verse.—Thus only seven MSS. are left, of which five, still extant, attest that it was not on their authority that Stephens retained the verse in his edition. The other two are lost, but as Stephens does not speak of them as differing from the rest, we have every reason to believe that they did not contain the verse. At first sight the absence of the verse in all these MSS. or in any of them, would appear to overthrow Stephens' pretensions to honesty; but it may easily enough be accommodated on the supposition of a typographical error. Whenever Stephens in a note questions the authority of any words, he includes those words between two marks, an obelisk before them and a semi-circle after. In the case before us the words of the seventh verse, "ε ν τω ουρανω," "in heaven," are thus included. If we suppose that in this case the semi-circle was placed by mistake after υμα ω instead of after "earth" in the eighth verse, we reconcile Stephens' conduct with the testimony of his remaining manuscripts. If this supposition is not true, Stephens was not an honest man. In either case the testimony of his MSS. amounts to nothing. Vide Wetstein's Greek Test. Vol. II. page 724.

I come now to speak of Tertullian and Cyprian. *Gimel* asks what Augustine's understanding the eighth verse mystically has to do with Cyprian's and Tertullian's testimony? Why plainly this. It is evident from the use which Augustine makes of the eighth verse, that *he* knew nothing of the seventh. Now it is not a little remarkable that Tertullian and Cyprian, who lived some time before Augustine and the Fathers assembled at Carthage, should be so familiar with this verse, and Augustine himself know nothing of it. His ignorance seems to me to render it very probable that it was also unknown to Cyprian and Tertullian.

Gimel says that "Origen was the *inventor* of the mystical method of interpreting the scriptures." This I must be permitted to doubt, especially as it rests solely upon his assertion. Origen carried this mode of interpretation farther, doubtless, than any one had before him but the earlier Fathers were certainly tainted with it. I shall here be asked for proofs. I will give two instances from Cyprian which may serve as a specimen of the whole. In his treatise on

the Lord's Prayer, he says, "We find that Daniel and the three children, chose for their hours of prayer, the third, sixth and ninth, a sign of the mystery of the Trinity which was to be revealed in aftertimes."—Concerning Matt. v. 41, Whosoever shall compel thee to go a mile, go with him twain, he says, "Does he not seem to say; if any man in error asks you, what God is, tell him that he is first the Father, next subjoin that he is the Son and the gracious Spirit, three in number and yet one." Are not these sufficiently clear instances of the allegorical or mystical mode of interpretation? Is it any wonder that a man of this stamp, should forcibly apply these words, *tres unum sunt*, to the Trinity, though he were wholly ignorant of the seventh verse?

Gimel seems unwilling to give up the genuineness of the prologue prefixed to Jerome's translation of the epistles, and which has been ascribed to him, but says that it "has been believed and asserted by a very considerable number of men, whose integrity is unimpeachable, and whose pretensions to scholarship will not be disputed." Who these are or why they believed so, he does not see fit to state. Until he does, I must maintain my former position, especially as in addition to Simon, Wetstein and the other opposers of the verse, I am supported by the authority of its most able defenders, such as Mill, Abbe Rogee, Maffei, Vallarsius, Vitali, Twells, Bengelius and Martianay. Kettner, who, in a dissertation on 1 John v. 7, had defended it as genuine, afterwards candidly confessed it to be spurious. They were brought to this conclusion, partly because a great majority of the MSS. omit Jerome's name; and partly from internal marks of a later origin. Moreover the fame and authority of Jerome were so great, that if a prologue of his composition containing such important information had been constantly known and read from the beginning of the fifth century, it would doubtless have been frequently quoted by immediately succeeding writers. Add to these, that the style differs very much from that of Jerome in his acknowledged writings.

Concerning the genuineness of the famous dialogue between Athanasius and Arius at at the council of Nice, I would say that if the general consent of the learned proves anything, I have it all in my favor, since nearly all allow it to be spurious, though they do not agree who was the author. Cave thinks it to be the composition of some doating monk. It is, generally however, attributed to Maximus who lived in the seventh century, and resided five years in Africa and ten in Rome. The circumstance that it is incorporated with the acknowledged writings of Athanasius, proves nothing, for it was very common for scribblers to dignify their productions with the name of some great man; so that it was, in some sort, a misfortune to be distinguished. Vigilius Tapsensis, we are told, assumed the name of Athanasius in some of his writings, partly to gain them attention and partly to avoid the persecution which they might otherwise have brought upon him. A. G.

(To be contined.)

For the Christian Register.

Review of the remarks of "John" on the Divinity of Ch ist, in the Boston Recorder of March 14th, 1828.

(Continued from page 63.)

4. "*The blessed and only Potentate, the King of Kings and Lord of Lords.*" 1 Tim. vi. 16. This passage refers to an object or person shewn, and to another person, who shews it. Jesus Christ is the person exhibited; *the Father* is the person who "shall shew" him, and is the blessed and only Protentate. But, because the Father is styled King of Kings &c. and Jesus Christ is also it is inferred, that he also is the blessed and only Potentate. And by the same reasoning, if it is correct, is Nebuchadnezzar proved to be the blessed and only Protestate, for he also is styled "King of Kings." Deut. ii. 27. And, as plainly as it is revealed that God *made* Nebuchadnezzar a King of Kings, so is it revealed that he "hath *made*" his beloved Son both Lord and Christ, "and *given* him" that name which is above every name. Acts ii. 36. Phill. ii. 9.

5. "*My Father—is greater than all.*"—John x. 29. If this passage with John xiv. 28, "*My Father is greater than I*," does not prove the supremacy of the Father above the Son, can we conceive of language which can prove it? If "*John*" does not know, it is very evident, that *Jesus Christ* knew of a "Being greater than he." And though Jesus Christ is exalted to be God or Ruler over all, and is blessed forever, according to Psalm xlv. 2, "Therefore God hath blessed thee forever," "without all contradiction the less is blessed of the better."

6. "*He is perfect in knowledge.*" Job xxxvii. 16. As this is said of Alohim; and as this term is applied to Christ, (though not often) it is inferred, that the passage refers to him. But as this term is applied to other beings, and is used in the scripture, in an inferior sense; the inference does not follow. Neither does it follow, that, because "God—created all thing *by* Jesus Christ," he is omniscient, but the contrary. Peter said to his Master, "Lord, thou *knowest all things*." John said of the saints, "ye have an unction from the holy one, and *ye know all things*." 1 John ii. 20. "*It pleased the Father*, that in him (Christ) should all fulness dwell." Col. i. 19. "God *giveth* not the Spirit by measure unto him." John iii. 34. Therefore he is able to search the reins and hearts; "he knew what was in Man." He opened the book of the Father's counsels. But shall we believe the witness of men, that this knowledge is from his own omniscience, or shall we believe the witnes of God, that it is from "the revelation—which God gave unto him?" Rev. i. 1. Surely the witness of God is greater. Let us hear Jesus Christ, who said, "of that day, and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father." Mark xiii. 32. As the "Father *only*" knew of that day; the Son did not know it, *in any nature*. Here therefore the Trinitarian's subterfuge fails him, and he is left exposed to the force of truth. G.

(To be continued.)

OBITUARY.

For the Christian Register.

Died, at Milton, on the 20th instant, of apoplexy, ISAAC DAVENPORT, ESQ. in the 75th year of his age. By this afflictive dispensation of Providence, an affectionate family has sustained an irreparable loss, and society has been deprived of one of its most useful and worthy members. In the relations of husband, father, and friend, Mr Davenport was greatly beloved and deservedly esteemed. His disposition was mild unassuming and conciliatory; candid, frank, and generous. For the exercise of courtesy and hospitality he was eminently distinguished. The poor found in him a friend, and the unfortunate a judicious counsellor, and benefactor. His charity was discriminating, and always bestowed with a delicate sympathy, without ostentation and without reproach. His moral character was untarnished; and in his religious opinions, he was decidedly liberal, tolerant and charitable. Religion with him, consisted in no display of external profession; it was rather the retiring, modest companion of his private duties, the guiding principle of his daily conduct. Its public institutions were nevertheless highly valued by him, and received his constant and liberal support. To its ministers his house was a welcome home. In a good old age, in the midst of usefulness, lamented by a numerous circle of acquaintances, he has suddenly sunk to the grave, adding one more to the multiplied proofs, which are daily meeting us, that "man in his best estate is altogether vanity." His day is finished, his sun is set, his labors are ended. "The places that once knew him, will know him no more forever." God grant, that the admonition given to the living by this solemn event, may not be in vain. "What is your life? it is a vapor." The evening exhalation, the morning cloud—the early dew, is not more unsubstantial, evanesent, and transitory. Preparation for death should therefore enter into the purposes and transactions of every life.

SUMMARY.

Congressional Proceedings. The leading subject of discussion in the House for several weeks past has been the Tariff. A bill on this subject was passed to be engrossed in the House of Representatives on the 15th instant. This bill has been brought forward in a shape, and with provisions which have turned against it, the leading members of the House who were originally in favor of an alteration of the Tariff. Messrs. Crowninshield and Dwight, were the only members of the Massachusetts delegation who voted in favor of the bill.

Ladies Magazine. The fourth number of Mrs. Hale's Magazine is just published. The editors of those journals who have examined it speak of it in terms of commendation. Forming our opinion of the ability, taste and principles of the editor, from the former numbers, we have no hesitation in recommending it to the patronage of our readers.

Bachelors Journal. The first number of a paper with this title, is just issued from the press. With its purpose, character, and claims to patronage, we have taken no pains to acquaint ourselves, as we feel but little sympathy with the fraternity. If its discussions however, shall have any tendency to enlighten the community on the great subject of matrimony, so as to lessen the number of ill-assorted marriages, and to promote the harmony of domestic life, by an increased attention to the qualifications for the domestic relations, we shall wish it all success.

PROVIDENCE, R. I. The Providence R. I. Microcosm of the 18th inst. gives the outline of a debate in town meeting, on the following resolution submitted by Mr. Grinnell.

"*Resolved*, that it is expedient that the towa of Providence be invested with the usual power and authority granted to city corporation."

The debate was of considerable length, and was conducted with correctness. The resolution was carried by a vote of about 150 to 20. A committee was chosen to draw a plan or charts of a city Government, and to report the same at the next town meeting.

The R. I. Religious Messenger, a little paper which has blustered and ranted with great violence against the Unitarians, for something like a year past, has been discontinued for want of patronage.

The prospectus of a larger paper has been issued, to be called the "Christian Herald," and to be edited, by Rev. David Benedict. From what we know of the proposed editor, we presume the paper will sustain a respectable and dignified character.

Dr. Jones, of Philadelphia has been appointed Superintendent of the Patent Office in Washington, in the place of Dr. Thornton, deseased.

From the Boston Daily Advertiser.

The following letter was sent a short time since to Dr. Kirkland, signed by a large number of gentlemen belonging to the several classes which have been graduated at Harvard University from the year 1811 down to the present time:

BOSTON, APRIL 8. 1828.

To the Rev. John Thornton Kirkland, D.D. LL.D.

DEAR SIR—On the occasion of your retiring from the Presidency of Harvard University, we, the undersigned Graduates of that Institution, feel impelled to express to you our sorrow, attachment, and sympathy. We sincerely regret that you are no longer to preside over a seminary of which your talents, virtues, and manners have been, for many years, the distinguished ornament and pride.

We esteem it an honor that under your auspices we there received our academical degrees, and with your counsel and blessing were sent out into the world. We look back with greatful recollections to the time which we passed as students under your care, and we beg you to accept our warmest thanks for the truly paternal guardianship which we experienced at your hands. If we see any thing to regret and deplore in the remembrances of our college life; if our improvement did not keep pace with our privileges and opportunities; if we disappointed reasonable hopes—we are conscious that the blame must fall, not on you, but on ourselves.—We are sure that our best interests were always your first care.

Many affections will go with you, Sir, to your retirement; and among them you may be assured of ours. We implore that Almighty Being whose servant and minister you are, to fill the remainder of your life with blessings. May your last days be your happiest and most peaceful. May your pains be alleviated, your health improved, and the burthen of years rest lightly upon you. It shall be our grateful duty to speak of your virtues, and nothing will afford us sincerer pleasure than to hear of your welfare.

We are, dear Sir, with great respect, your obedient servants.

To this letter Dr. Kirkland has returned the following answer:

BOSTON, April 20th, 1828.

MY DEAR FRIENDS—I received with great emotion your affectionate expression of regret and attachment on my leaving my office in the University. I tender you sincere thanks for the good opinion you are pleased to entertain of my ability and disposition to fill well the place assigned me. I owe you many obligations for the very kind manner in which you speak of my solicitude for your interests, and my consideration for your feelings. Notwithstanding your generous intimation in my favor, I cannot flatter myself that you might not have attained greater benefit from a more perfect discharge of my duty.

In every circumstance of my life it will be my best solace to have earned in any degree the gratitude and respect of those who have passed under my care. It will be a precious recollection to me to have had this testimony from persons who do honor to their education, and constitute the ornament and support of society. I thank you for your prayers and wishes, and would reciprocate your desires in my behalf by fervent supplications that Heaven would bestow on you its choicest blessings.

I am, Gentlemen,
Your affectionate Friend,
JOHN T. KIRKLAND.

The Daily Advertiser of Monday has the following paragraph.

Great Despatch The brig Cyprus, of two hundred tons, belonging to Mr. R. G. Shaw, was taken upon the Marine Railway, the past week, she was stripped, housed, and re-calked, and new copered in nineteen hours, in nine of which every sheet of copper was put on from the keel to the bends; this shows the great advantage derived by the mercantile community from the erection of these admirable works—and reflects great credit upon those enterprising mechanics Messrs. Wilkinson & Pratt, under whose direction the Cyprus was repaired.

Biography of the First Settlers. Mr. Farmer, of Concord, N. H. proposes publishing by subscription, a work: the fruit of much antiquarian research, the object of which is explained in the following title: A Register of the First Settlers of New England, containing an alphabetic list of the Governors, Deputy Governors, Assistants, or Counsellors, Ministers of the Gospel, in the several Colonies of New England, from 1620 to 1692; Representatives of the General Court, of Massachusetts, from 1634 to 1692; Graduates of Harvard College; Members of the Ancient and Hon. Artillery Company, from 1637 to 1662; Freemen admitted to the Massachusetts Colony, from 1630 to 1660, with the times of admission; and the names of many other of the early inhabitants not admitted free, from 1620 to 1675: to which will be added, various genealogical and biographical notes, collected from ancient records, manuscripts and printed works. By John Farmer. It will form an 8vo, volume of 200 pages.—The subscription price, for the volume, in boards, is one dollar. *Dai. Adv.*

Sentence for Forgery. James Holdgate and Robert Sutton who have lately been convicted at N. York of being engaged with Reid in the late extensive Forgeries, have been sentenced to the State Prison for life.

The Greeks. The ladies in all our principal towns are engaged with spirit and activity in furnishing garments for the suffering Greeks. A New York paper says:—

The Ladies of Albany are acting with great spirit in behalf of the Greeks. One lady has offered to make 100 hundred garments. In fact the ladies have offered to make up into clothing all the materials that may be collected. The gentlemen of Albany will now have an opportunity to measure their benevolence with female industry. This is a contest at which Humanity may smile; for, which ever party prove the conquerors, Christianity will reap the reward.

Great Fire in Albany. In the night of Wednesday last, buildings and property to the amount of $50,000 were destroyed by fire in the city of Albany, and between fifty and sixty families left houseless. A calamity of similar extent had not been experienced there for twenty years. Messrs. James, Denison, Humphreys, the Martins, Van Zandt and Smith are named among the principal sufferers. Beaver, Green, and South Market streets were the scenes of the greatest destruction.

National Debt. The Secretary of the Treasury has given notice to the proprietors of the unredeemed *Six Per Cent* stock of 1813, (amounting to $2,744,423) that the same will be paid on the first day of the ensuing July; and also, that a portion of the Six Per Cent stock, of 1814, (denominated the ten millions loan) amounting to $2,256,039, as decided by lot, will be paid on the same day: and that no transfers will be allowed after the 1st June.

The Treasurer of the State of Virginia is required to give security in a million of dollars, and his salary is only *eighteen hundred dollars* per annum!

The London Quarterly Review, referring to the present contest in the United States for the office of President, says—"There is no doubt that the sober and right-thinking part of the people tremble at the idea of placing *a military man* at the head of the Government."

The steam boat mail was received late last evening. The packet ship Bayard, from Havre March 1st, was telegraphed as below New York on Wednesday afternoon. By an arrival, in 27 days from Carthagena, information is received of new troubles in Colombia. There had been a military revolution at Carthagena, and the inhabitants had been in a state of great alarm. Bolivar left Bogota on the day after that appointed for the meeting of the Congress at Omoa. It was feared that a sufficient number of members would not appear to form a government. *Adv.*

From Brazil March 5. "There is no indication of a speedy peace; on the contrary the Brazilian and Argentine armies are approximating to each other, and we expect every day to hear of a bloody contest. The Brazilian commerce continues to suffer severely from the depredations of privateers."

Vera Cruz. Papers of this place to a late date have been received. The following statements are made in the Philadelphia Gazette.

The lenity of the Congress towards some of the persons concerned in the insurrection of Montano, occasioned great dissatisfaction in the department of Vera Cruz. The municipality of that city refused to receive Gen. Rincon as Governor, because he had received his appointment from a Congress which had, as they said, failed to punish trators with due severity.

Commodore Porter has issued an order prohibiting foreign vessels of war from entering the harbor of Vera Cruz, without express permission from himself. They must anchor at the isle of Sacrificios or some place in its neighborhood.

The receipts of the Custom house at Vera Cruz, in the month of February, exceeded 300,000 dollars.

Life of Lord Byron. It appears that Mr. Moore had made an agreement with the Messrs. Longman for 2000*l* advanced by them, to prepare for the press a Life of Byron. In consequence of some recent publications, calculated to injure the poet's memory, Mr. Murray wished certain manuscripts in his possession to be incorporated in the work, and proposed to place them at Mr. Moore's disposal, offering him 4000 guineas for the work. This arrangement has been affected with the assent of the Longmans, to whom Murray has refunded the 2000*l*.

Cannig's Speeches. A collection of the speeches of the late celebrated premier of England has issued from the press, edited by Mr. Therry, a Barrister. A memoir of Mr. Cannig's Life is perfixed, by the same gentleman, whose qualifications for the task are highly spoken of.

The following abstract statement of the loss and casualities which occured to British shipping, during the year 1827, will not be found void of interest to the merchant. It is extracted from Lloyd's List.—[Mer. Telegraph.]

278 vessels wrecked; 595 driven on shore, but 306 of them known to have been got off, and probably several others; 60 sunk; 35 abandoned at sea; 31 missing, no doubt foundered; 12 condemned as unseaworthy; 5 upsett; 6 burnt; 5 run down: 35 British vessels were taken by pirates, Buenos Ayrean and Colombian cruizers; 13 afterwards retaken, and 11 given up; 41 were plundered by the Greeks of property to a considerable amount

A late Vermont paper gives the following article respecting Joseph Burr, Esq. of Manchester Vt. lately deseased.

"By assiduity and economy he had acquired a fortune, estimated at 150,000. Being a bachelor, and having no near relatives but what were wealthy, he made the following among other liberal bequests:—To the Am. Board of Com. for For. Missions, $17,000—Domestic Missions, 10,000—Colonization Society 7000—Tract Society 10,000—Bible Society 10,000—Vermont Missionary So. 5000—Manchester, Vt. Cong. So 5000—Manch. Literary Seminary 10,000—Middlebury College, 12,000—Williams and Dartmouth Colleges, each 1000—N. W. Branch Am. Education So. 3000—Total 96,000.

NOTICE.

The place of deposite of the Tracts of the Unitarian Book and Pamphlet Society, is removed to the Office of Mr Frederick T, Gray, No. 72, Washington street, (up stairs,)

MARRIAGES.

In this city, Mr. John D. Haynes, of Brighton, to Miss Eliza W. Stevens. By Rev. Mr. Sabine, Mr. Geo. Simmons, jr. to Miss Fanny F. Wilkins. Mr. George W. Fisher to Miss Mary-Ann Young, both of this city.

At New-Bedford, Mr. James Allen, of Richmond, Va. to Miss Martha T. Russell.—Capt. John E. Coggeshall to Miss Sarah W. Allen.

DEATHS.

In this city, on Tuesday evening, Mrs. Catherine P. wife of Mr. Levi Younger, aged 29 years.—Mr. John Leonard, aged 39.—18th, Mrs. Ann Stuart, aged 43.—Mr. Edward Harvey, aged 43.—Mr. Drew Foss, from New-Hampshire, aged 38.—Mr. Wm. Howard, aged 40.—Mrs. Susan, wife of Mr. George Barker, aged 41,—Mr. Jehu Thompson, aged 38.—Mr. Charles E. Fessenden, aged 18.

At Milton, Isaac Davenport, Esq. aged 74.

At Jamaica Plain, (Roxbury,) on Tuesday morning, John Parker, Esq. aged 68.

In Newton, on Thursday last, Mrs. Matilda, wife of Mr. Jonathan Peirce, aged 20.—Mrs. Sylvia, consort of Dr. Eben. Starr, aged 52.

In Worcester, an infant son of Rev. Mr. Hoadley.

In Framingham, Stephen Buttrick, Esq. aged 55.

In Nantucket, Mr. Samuel Perry, aged 77.—Mr. Cromwell Coffin, aged 52.

In Provincetown, in February last Henry Dyar, aged 68 years.

In Southboro', on the 20th ult. Mr. Abiel Stacy, aged 30. On 28th ult. Mrs. Sally Dalrymple, wife of Mr. Otis Dalrymple. On the 9th inst. Miss Lydia Rice, aged 39.

In Topsfield, Mr. Charles Warren, aged 20.

In Bath, Me. Mrs. Sarah B. Winter, aged 35, wife of Samuel W. Esq.

In Windsor, Vt. Gen. Zebina Curtis, aged 67 years 9 months.

In Troy, N. Y. William Ripley, aged 17 years, only son of David Ripley, Esq. of Greenfield, Mass.

In Williamstown, N. Y. Mr. Peter Sampson, aged 81, a native of Massachusetts.

FOR SALE.

A Commodious House in Roxbury, pleasantly situated on Brush Hill Turnpike, about four miles from the city. With a good garden and stable, and a well of good water, &c.

☞ Inquire of THOMAS DANFORTH, on the premises. Roxbury April 26.

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, of general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH. April 26.

THE HINDOO TRAVELLER.

SEARCHING for the true Religion and finding it in Christ. Illustrating Oriental Customs and Manners. By Mrs. Sherwood. With a frontispiece, just published by JAMES LORING No. 132, Washington-st. April 26. 3t.

THIS DAY PUBLISHED,

BY BOWLES & DEARBON, 72, Washington-street, the Christian Teacher's Manual; designed for Families and Sunday Schools.

CONTENTS. Preface; Origin of Sunday Schools; What should be taught in a Sunday School; What are the requisites in a Sunday School Teacher; Franklin Sabbath School; James and his Sister; Scriptural Representations of God; Observances of Fasting and Praying; The best way to be Happy; What is Prayer; Hymn for a Child; To the Spring; Notice.

"The Christian Teacher's Manual," is published on the fifteenth day of every month; each number contains about sixty pages, 18mo. size, and embellished with a Lithographic Drawing. The whole making two volumes a year, of about 350 pages each.

The work is supported by a number of individuals, associated for the purpose—among whom is the Author of the "Well Spent Hour."

Price Two Dollars a year—payable on the delivery of the third number.

Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publishers.

April 19. 3t.

NARRATIVE OF FIVE CHRISTIAN HINDOOS.

ONE of whom was a Brahman, another of the Writer Cast, and three were Shoodras. The narratives demonstrating that the real conversion of all the casts is practicable. Compiled by the Serampore Missionaries. With a frontispiece representing a Hindoo school, just published and for sale by *James Loring*.

April 26. 3t.

THE PILGRIM OF INDIA.

ON his journey to Mount Zion. Relating the singular persons he met on his way, and the remarkable adventures of his happy progress. The whole exhibiting traits of Hindoo Character. By Mrs. Sherwood. With a frontispiece, just published by James Loring, No. 132, Washington-street. April 26. 3t.

Also, Mary's Visit to Boston or the Love of Admiration. Choice Stones, or Religion Exemplified. Memoirs of Elizabeth C—— or Early Piety. An authentic memoir. Mrs. Holland's Integrity. Cardell's Happy Family.

FRESH STATIONARY.

A PRIME assortment of Writing Paper—Account Books and Fresh Stationary, including every variety, suited to the spring trade, for sale low at the sign of the Large Leger, Nos. 96 & 98 State-st. by JOHN MARSH. April 19.

FRESH ACCOUNT BOOKS.

☞ SIGN OF THE LARGE LEGER. ☜

JOHN MARSH, Nos. 96 & 98, State-st., has just manufactured his Spring assortment of ACCOUNT BOOKS, including complete setts of almost every variety of patterns. Also, a large assortment of half bound Account Books, adapted to the Country Trade, together with a great variety of Memorandum and Writing Books, which will be sold at very low prices by the quantity, or at retail.

☞ Account Books furnished to order with great dispatch, and warranted to suit. April 19.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.

NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and individvals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail.

☞ Tracts will be gladly sent, in exchange for this number of the paper,—or cash will be paid for it if preferred. April 19.

HOUSE TO SELL OR LET.

TO sell or let, and possession given immediately a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, convenient Out-buildings, and an excellent Well of Water, Rain Water, &c.

☞ Inquire at this Office. April 26.

VALUABLE BOOKS.

THE following valuable BOOKS are for sale at a very low price at this Office, viz:—

Say—Traite' d' Economie Politique, 2 Vols.; Johnson's & Walker's Dictionary, 2 vols. Quarto; Malte Brun 's System of Geography—all the numbers published, and the numbers yet to be issued. April 12.

NEW TRACT OF THE A. U. A.

TRACT No. XVIII. on the Evidence necessary to establish the Doctrine of the Trinity,—this day published and for sale at the Depository.

BOWLES & DEARBORN,
April 12. 72 Washington-street.

Review of the Pamphlet on Trust Deeds.

JUST Published, and for sale at the Bookstores of PEIRCE & WILLIAMS, 20 Market Street—HILLIARD, GRAY & Co., and CROCKER & BREWSTER, Washington Street,

A Review of a Pamphlet on the Trust Deed of the Hanover Church. Also, A REVIEW of the *Tracts*, published by the *American Unitarian Association*.

March 15.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

POETRY.

THE DYING BLIND-BOY TO HIS MOTHER.

(From the World.)

Mother, I am dying now,
Death's cold damps are on my brow!
Leave me not—each pang grows stronger,
Patient watch a little longer.
Sweet it is your voice to hear,
Though dull and heavy grows mine ear;
Wait and take my last adieu,
Never Mother lov'd like you!
Though your form I ne'er might see,
Your image was not hid from me—
Stamp'd on my adoring mind,
Beautiful but undefin'd;
Ever fair and ever bright,
That vision fill'd me with delight.
Well I know whate'er might be,
Those oft-prais'd forms I could not see,
Might I all their beauty view,
None of them would rival you.*
Life to me was sweet and dear,
While I liv'd the tales to hear,
Told by you on wintry hearth,
All to make your blind-boy mirth;
And I lov'd my voice to join
In chorus of those hymns divine,
By which you fondly taught your boy,
To look to Heaven with hope and joy.
Sun nor moon I could not see,
But love measur'd time for me,
When your kiss my slumber broke,
Then I knew the morn had woke;
And when came the hour to pray,
Then I knew 'twas close of day.
When I heard the loud winds blow,
And I felt the warm fire glow,
Then I knew 'twas winter wild,
And kept at home—your helpless child!
When the air grew mild and soft,
And the gay lark sang aloft;
And I heard the streamlet flowing,
And I smelt the wild flow'r blowing,
And the bee did round me hum,
Then I knew the spring was come.
Forth I wander'd with delight,
And I knew when days were bright;
When I climb'd the green hill's side,
Fancy trac'd the prospect wide;
And 'twas pleasant when I press'd
The warm and downy turf, to rest—
Now, I never more shall roam
The many paths around my home;
And you will often look in vain,
Nor hail your wanderer o'er again;
Never more on tiptoe creep,
Where he lay as if asleep,
Or with low and plaintive moan,
Humming to himself alone,
On a bed of wild flowers stretch'd,
Starting when a kiss you snatch'd,
Till nature whisper'd 'twas my mother,
And affection gave another!
But 'tis sweeter thus to die,
With my tender mother by,
Than to be in life alone,
When she and every friend were gone.
Mourn not o'er me broken hearted,
Not for long shall we be parted;
Soon in vales which ever bloom,
Which unfading flow'rs perfume,
In realms, of life, of light, and joy,
You will meet your poor blind-boy! N.

* It has been related of some, who were recovered from early blindness, that they evidently expected to find those whom affection and kindness had endeared to them, the most beautiful to the eye.

LINES.—TO WOMEN.

Suggested by a picture (taken from an antique gem) of a Woman Contemplating a Household God.

O Woman! whose'er thou art
That would'st pursue thy weal,
Engrave this lesson on thy heart,
That thou may'st inly feel.

It is not thine to rove abroad
Thro' Fashion's circling maze,
To hear her votaries applaud,
And catch their idle gaze.

But by that dear domestic hearth
That waits the wedded wife,
Seek there thy proper sphere on earth,
Thy chosen part in life.

And true to HIM who plac'd thee there,
Bid Duty's altar rise;
And soar on wings of Faith and Prayer,
An angel to the skies.

GREECE.

DR. HOWE, closes one of his forcible and pathetic appeals to the American people in behalf of the Greeks in the following manner.

"Greece expects aid of you—she has tasted your bounty and looks for a continuance of it, and I will venture to say, that of those encamped on her shore, thousands of women and children are now watching every sail that comes from the West, and flattering themselves with the hope that it may be an American ship with provisions for them."

This suggestion has given birth to the following beautiful poetical effusion, which first appeared in the Connecticut Courant:—

On the steep coast they stand,
And watch the tossing sea,
For the banner of our glorious land,
The land of liberty:
When on the misty deep,
Like a dim speck it seems,
They trace its clustering stars, and weep,
And bless their pitying beams.

Why throng those widow'd ones
With wild and eager tread?
Where are yon mother's stately sons?
Her sons are with the dead.
That naked orphan's train,
With want and famine pale,
Why rush they near the sounding main,
They watch our country's sail.

Why gaze, as once the band
Which Israel's desert spread,
Gaz'd fainting on that Saviour's hand
Which dealt the broken bread?
Firm Sparta's crest is low—
Bright Athens in the dust,
And o'er their homes the Moslem foe
Exults in pride and lust.

That clime which threw her robe
Of classic light o'er all,
Whose bard and sages bade the globe
To a high festival,
Bread and a garment needs:
Awake our Father's Land!
And while her struggling bosom bleeds,
Extend thy healing hand.

MISCELLANY.

THE GREEKS.

The following is the concluding part of a Lecture upon Greece, delivered in Dorchester before the Ladies in that place, associated to relieve the suffering Greeks, by A. Cushing, Esq.

In conclusion, it remains to say of modern Greece, that she has a master in the Turk, whom no literature can reclaim or arts mollify. Possessing a religious faith intolerant and barbarous, the Turk knows no refinement but that of sensuality. And it is remarkable, that learned and polished Europe, should so long have seen with indifference, a semi-barbarous race ruling the finest portion of her territories, and pressing with Gothic foot the native land of civilization.

For the last century, Greece, under every discouragement, has been struggling onward to improvement.—Her surrounding seas, have invited her inhabitants out to commerce, that great source of improvement in modern times; and her charming climate and genial soil produce wherewith to make that commerce lucrative.

Modern Greece too, had in a degree caught the spirit of the age, and schools were established in many places; and men had in earnest, begun to contemplate a final restoration of fugitive science, philosophy, and arts to their natal clime.

But the proud and lazy Turk has been a perpetual and deadly paralysis to the best efforts of her industry and skill; and her increasing intelligence and wealth have only served to excite the jealousy and to quicken the avarice of her masters to new and discouraging extortions.

At length the spirit of reviving Greek freedom could submit no longer; and a simultaneous revolt throughout a large portion of the country was the consequence. And I will not say but in the madness of the hour, some excesses were committed.

But what of the Turks? Their excesses, are not the injudicious, or unskilful movements of young freedom, with new found strength, and unsteady yet honest tread. No; they have been guilty of cruelty, stimulated by ignoble avarice or revenge, cool and bloody. And not of themselves being competent to the work, either in force or activity, they have let loose upon Christian Greece, and in sight of Christian Europe, the most savage hordes of their widely extended empire.

There we have seen the Tartar hunter from the north, fierce as the clime that breeds him, and with the swiftness of the wind darting upon the flying Greeks. His companion in this work of death is the roving Arab of the burning zone, well skilled to trace and slay the hapless traveller, or rob the rich caravan. Ethiopia too sends forth her race at the summons; and the congregated moral depravity of pestilential Egypt, rank from the banks of Nile has risen like a dark and angry cloud, and guided by Ibrahim Pacha, at last settled upon miserable Greece.

Your fancies may reveal the rest. A savage foe loosed upon a defenceless country and unresisting victims. They depopulate and destroy the once happy villages. They violate the domestic sanctuary, and conflagrate the humble dwelling. In your imaginations you can even note the private horrors, and the excited fears of individuals, corresponding to their different duties and relations. The sound of savage feet, approaching the dwelling; the dismay occasioned within, by their unknown and barbarous dialect; the desperate though bootless resistance of the miserable father to their first assault; and the inefficient ravings of the distracted mother, mingling with the cries of the helpless little ones; and then those who may chance to escape the ruin fleeing they know not whither. And you may lastly see these houseless, wretches pinched with cold and hunger, which they have not nor dare attempt to procure the means to assuage, looking from the rocks, caves and mountain-tops, or other places of their concealment, to see if the terror has past. And it has past, at least for a season. The battle of Navarin has terrified the monsters and they have fled. And behold in their stead the fugitives can just descry, a sail on the distant ocean. Again they hide, fearing some Turkish horror in a new guise coming to renew their woes. But it continues to approach, and when they look again, freedom's star-bespangled banner is distinctly seen. At once their fears subside. They know the sign, and instantly fly to the shore to greet the beneficient vision. And then my country-women, with loud acclamations, they receive your food and the garments your hands have wrought; and whilst they cover their nakedness and satisfy their hunger with your benefactions, every tongue exclaims—"long live the Americans." "God bless the Americans."

Never until this hour, have I duly estimated the extent of female kindness. I have seen during this season of charity the little hands of children busy in the work, and as their eyes moistened at the tale of woe, they would say, mother, what more shall I do for the Greeks? what shall I send to the Greeks? And I have seen those mothers put aside the sacred duties of their household to encourage and assist them. Young ladies, too, have I seen, deferring the pleasures of their age, and ancient matrons with spectacles and workbox, working tunicks for the Greeks.

Yes, my fair country-women, on this occasion I will glory in your benevolence. And henceforth when our citizens are called sons of liberty, you shall be named daughters of charity.

CONNECTICUT STATE PRISON.

The modern improved principles of prison discipline have no where produced so sudden and beneficial a change as in the State of Connecticut. An old copper mine at Granby was for many years the state prison and was conducted on the old and vicious system. In 1827, the convicts were removed to the new prison at Wethersfield, where the Auburn system has been established, with some few deviations.

The whole is under the direction of Mr. Pilsbury, a man of firmness, judgment and humanity. The men are brought out to their work at signals given by the bell.—They lodge in solitary cells, and are not permitted to converse together while at work. They take their food in their cells, and when goingto and from work or prayers, are obliged to march with the lock step.—No blows are allowed to be given by the officers except in self-defence.

The smiths' fires are supplied with Lehigh (Pennsylvania,) coal for fuel; and part of the heat is conducted away in pipes to warm the apartments. The cells are furnished with comfortable beds and bed clothes and a bible for each. They are ranged in rows, and the keepers can look into them thro' grated doors; at the same time the prisoners are not able to converse with each other. The effects of evil communication, so much and so banefully cherished in our old prisons, are thus effectually prevented. Neither officers nor convicts are allowed to use ardent spirits. The inmates are kept clean and comfortly clad; and while shut up from society, whose laws they have infringed, they are not debased and rendered more vicious and dangerous by bad example or evil council: but are healthfully employed, instructed, invited to return to virtue and respectability, and consigned for a large portion of the time to solitude, and undisturbed reflection.

TURKISH SABRES. The use of the sabre by the Turks, is founded partly on the quality of the weapon itself, and partly on their, what may be termed, national dexterity in handling it. The Turkish sabre, which is wrought out of fine iron-wire, in the hand of one of our powerful laborers, would, perhaps, break in pieces like glass, at the first blow. The Turk, on the contrary, who gives rather a cut than a blow, makes it penetrate through helmet, cuirass, &c., and separates, in a moment, the head, or the limbs, from the body. Hence we seldom hear of slight wounds in an action of cavalry with Turks. It is a well known fact in the Russian army, that a colonel, who was in front of his regiment; seeing the Spahis make an unexpected attack upon him, drew his sabre, and was going to command his men to do the same, when, at the first word "draw," his head was severed from his body. The highly-tempered Turkish sabres will fetch a price of from ten to a hundred ducats, even when they are not of fine metal; but such a sabre only produces its effect when in the hand of him who knows how to use it. It is related, that at the storming of Ismael, a brave foreigner, who served as a volunteer in the Russian army, and who was most actively engaged in the *melee*, broke in pieces several Turkish sabres, and constantly armed himself with a fresh one, taken from the Turks who were slain. The substance from which these valuable sabres are wrought is called taban; and they are proved to be genuine, when they admit of being written upon with a ducat, or any other piece of fine gold.

LADIES' FRIEND.

LEGAL CONDITION OF WOMAN.

The last number of the North American Review contains an able article on the "Legal condition of Woman." From the prefatory part we select the following remarks.

Poets have sung the praises of woman, throughout all ages, in strains of admiring enthusiasm, strikingly contrasted with the actual condition of the female sex. They have painted her in the brilliant coloring of love; and then raised the matchless creation of their fancy to an elevation in the ranks of life as ideal as it is exalted. Chivalrous devotion to the cause of beauty, humble adoration of the charms of person and tenderness of heart that belong to the gentle soother of human adversities, are the favorite themes of inspiration in the ardent season of youthful passion. We place her so high,

> It were all one
> That we should love a bright particular star,
> And think to wed it.

But a spirit, alike destitute of manliness and of gallantry, has too often presided over the formation of the laws, which fix the rights and obligations of woman in the social scheme. These have fluctuated in different countries, and in successive periods of human history, according to the varying combinations of causes by which national character is governed.

Inquire among barbarous tribes, who earn a scanty subsistence by hunting or fishing, or nomadic nations, who range over extensive regions with their flocks and herds in primeval freedom, and you find that man arrogates to himself all the nobler pursuits of ambition, whilst woman is degraded too frequently to the level of a domestic drudge, or made the overtasked bondwoman of her selfish lord. War, with all its invigorating perils and its heart-stirring glory, is his; the chase, that mimic picture of war, is his; to mould infant states into the elements and proportion of greatness, to control the destinies of empire, is his; while in such uncivilized conditions of society, hers are the tamer duties of home at best, and oftentimes the severer labors of the field, which none but a savage would impose upon the gentler sex. Ascend one step higher in the scale of civilization, and follow woman amid the dazzling splendors of oriental luxury, and there you find she ministers more essentially to the refined happiness of man; but it is only as the purchased or favored companion of his hours of softness, not as the intellectual being, who is man's equal in all the best properties of his nature, his superior in some, and beneath him in nothing but those robust features of understanding and sterner qualities of character, which seldom, in the same person, harmonize with the kindlier affections of the soul. Nowhere, but in the fortunate countries which enjoy the blessing of European refinement, does woman approach in condition to that just equality with the other sex, which the sober and rational pursuit of their common felicity requires she should possess, which in the mere contest of physical strength she probably might never attain, but which man is proud to concede and woman to receive at his hands, where both the gift and its acceptance are alike honorable to humanity.

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION

THE publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

It has ever been the object of the editor to make the work an active instrument in exposing the evils and dangers of the slave-holding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important current news, domestic and foreign, is given in each number: and a small department is also reserved for literary and miscellaneous articles.

As it is the intention of the editor to spare no pains to render this paper interesting to its patrons, the friends of the cause which it advocates are looked to, with confidence, for a liberal support.

TERMS OF SUBSCRIPTION.—The price of subscription is THREE DOLLARS *per annum*, payable *within six months of the time of subscribing*. But a full receipt will be given, if TWO DOLLARS AND FIFTY CENTS be paid *in advance*.

Subscriptions will not be received for less time than a year, out of the city of Baltimore; and the money must always be paid in advance by distant subscribers. The difficulty of collecting small sums, at a distance, renders a strict adherance to this rule indispensably necessary.

Subscribers will not be at liberty to withdraw their names if they are in arrears.

The postage must be paid on all letters and communications received by the editor through the Post-Office. Address BENJAMIN LUNDY, *Editor*, corner of Market and South Gay Streets, Baltimore.

March, 1828.

FEMALE SEMINARY *at Groton.*

MISS PRESCOTT informs her Friends and the Public, that the Spring Term of her School will commence on the 5th of May next.

The Branches taught in this Seminary, are Reading, Writing, Orthography, English Grammar, Arithmetic, Ancient and Modern Geography Rhetoric, Composition, Criticism, Ancient and Modern History, Logic, Chronology, Mythology, natural, moral, and intellectual Philosophy, Chemistry, Botany, Astronomy, and Geometry; plain and ornamental needle-work, Drawing and Painting on paper, and wood, also by Theorems, on Velvet, Projection of Maps, &c. In addition to the above branches instruction will be given in the Latin, French, and Italian languages.—Also, Lessons on the piano forte and Organ.

While Miss. P. tenders her grateful acknowledgements to her Patrons and Friends for past favors, she hopes the superior local advantages of her commodious establishment, joined to her unremitted efforts for the moral and intellectual improvement of her pupils, will insure a continuance of that patronage hitherto so liberally bestowed.

Groton, March 25, 1828. 3t.

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription "Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions; others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work.

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J. Mortimer, and Mr. J. Dobson Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office of the Christian Register.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by

April 19. JOHN MARSH.

KENRICK'S EXPOSITION.

MUNROE & FRANCIS, Boston, propose to publish "*An EXPOSITION of the historical writings of the New Testament, with reflections subjoined to each section*, by the late Rev. TIMOTHY KENRICK, with a memoir of the Author; *and a Chronological Table of the Histories of the Evangelists; and Chronology of the Acts of the Apostles.*" From the Second London Edition.

The American Edition will be published in 3 vols. 8vo. with a type and paper similar to this prospectus, to be seen at their Bookstore.

The price to Subscribers will be five dollars a set, bound in extra boards. To non-subscribers $7 a set.

Those who are accountable for ten sets will be entitled to the eleventh set gratis.

"Of the diligence and ability of Mr. Kenrick as an interpreter of the scriptures; of his happy art of deducing from them, with simplicity and effect, the most instructive lessons; of the manly freedom with which he thought for himself; of his strong attachment to what he considered as divine truth, and of his earnest desire to promote the devout and benevolent, the pure and heavenly spirit of the uncorrupted religion of Jesus Christ, this work, is is presumed, will be a standing and acceptable memorial; and there is reason to hope, that it will be found of eminent advantage to the pious and reflecting Christian, in his moments of retirement, to heads of families at the seasons of domestic worship, and to students and ministers, in their endeavors to understand the last and most valuable revelation of their Maker's will, and to feel as well as to diffuse, the efficacy, and consolation of religion."

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. & H. CARVILL, New-York, the *NORTH AMERICAN REVIEW.* No LIX.

Art. I. Von Dohm's Memoirs.—Denkwurdigkeiten meiner Zeit, oder Beitrage zur Geschichte vom letzten Viertel des achtzehnten und vom Anfang des neunzehnten Jahrhunderts, 1778 bis 1806. Von Christian Wilhelm von Dohm.

Memoirs of My Own Times, or Contributions to the History of the Last Quarter of the Eighteenth and the Beginning of the Nineteenth Century, 1778 to 1806.—By Christian William von Dohm.

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2. Traites du Contrat de Mariage, de la Puissance du Mari, du Contrat de la Communaute, et du Douaire. Par Pothier.

Art. III. Structure of the Indian Languages.—1. Travels in the Central Portions of the Mississippi Valley. By Henry R. Schoolcraft.

2. A Vindication of the Rev. Mr. Heckewelder's History of the Indian Nations. By William Rawle.

Art. IV. Hope Leslie.—Hope Leslie, or Early Times in Massachusetts. By the Author of 'Redwood.'

Art. V. Northeastern Boundary.—1. Considerations of the Claims and Conduct of the United States, respecting their Northeastern Boundary, and of the Value of the British Colonies in North America.

2. Letters on the Boundary Line. By Verax.

Art. VI. Revolution in Paraguay.—Essai Historique sur la Revolution de Paraguay et le Gouvernement Dictatorial du Docteur Francia. Par MM. Rengger et Longchamp.

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2. Letters of the Hon. J. M. White.

3. Answers of David B. M'Comb, Esq.

Art. VIII. Duelling.—Personal Sketches of His Own Times, By Sir Jonah Barrington.

Art. IX. Captain Hall's Voyage to the Eastern Seas.—A Voyage to the Eastern Seas in the year 1816; including an Account of Captain Maxwell's Attack on the Batteries at Canton; and Notes of an Interview with Bonaparte at St. Helena, in August, 1817. By Captain Basil Hall.

Art. X. Travels in the East. Bericht uber die Naturhistorischen Reisen der Herren Ehrenberg und Hemprich, durch Aegypten, Dongola, Syrien, Arabien, und den osthichen Abfall des Habessinian Hochlandes, in den Jahren 1820—1825. Gelesen in der Koniglichen Akademie der Wissenschaften, von Alexander von Humboldt.

Report of the Researches in various Branches of Natural History, made by Messrs Ehrenberg and Hemprich, on their travels through Egypt, Dongola, Syria, Arabia, and the Eastern Slope of the Abyssinian Highlands in the Years 1820—1825. Read before the Royal Academy of Sciences, by Alexander von Humboldt.

Quarterly List of New Publications.

Index. April 5. 3t.

NO. V. OF GRIESBACH'S NEW TESTAMENT.

JUST Published by *Bowles & Dearborn*, 72 Washington Street, the Fifth Number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text. Containing the Gospels according to St. Mark and Luke.

April 18. 3t.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD, 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a six copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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